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MEMORIAL  
of  
JULES CHARLES RIEU  
—  
FREDERIC MONOD







**BRIEF MEMORIAL**  
**OF**  
**JULES CHARLES RIEU.**



"Come up hither."

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## A BRIEF MEMORIAL

OF

# JULES CHARLES RIEU.

TRANSLATED FROM THE FRENCH OF

THE REV. FREDERIC MONOD.

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## TRANSLATOR'S PREFACE

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To any reader of the following pages, unacquainted with the particulars of Mr. Robert Haldane's visit to Geneva, in 1817, it may be interesting to know, that to him Charles Rieu was indebted for his first acquaintance with Gospel truth. And it is a fact, not less interesting, that Rieu and his friend M. James, afterwards French pastor at Breda, were the means of detaining Mr. Haldane at Geneva when he had determined to quit it for ever ; and so contributed indirectly to the glorious results that followed.

“ Being unable,” says Haldane, “ to meet with any other person with whom I might converse on the Gospel, I resolved to quit Geneva without delay.”

proceed to Montauban. The Lord, however, is often pleased to overrule our purposes, by occurrences which in themselves appear trifling, and thus to bring about results that could not have been anticipated. M. Moulinié had politely offered to conduct Mrs. Haldane to see the model of the mountains, a little way out of town, and with this object he promised to call on us the day following. In the morning, however, we received a note from him, saying, that, having suffered from a severe headache during the night, he was himself unable to come, but had sent a young man, a student of divinity, who would be our conductor. On this providential circumstance depended my continuance at Geneva, which I had been on the point of leaving. With this student I immediately entered into conversation respecting the Gospel, of which I found him profoundly ignorant, although in a state of mind that shewed he was willing to receive information. He returned with me to the inn, and remained till late at night. Next morning he came with another student, equally in *darkness with himself*. I questioned them respect-

ing their personal hope of salvation, and the foundation of that hope. Had they been trained in the schools of Socrates or Plato, and enjoyed no other means of instruction, they could scarcely have been more ignorant of the doctrines of the Gospel. They had, in fact, learned much more of the opinions of the heathen philosophers, than of the doctrines of the Saviour and his Apostles. To the Bible and its contents their studies had never been directed. After some conversation they became convinced of their ignorance of the Scriptures, and of the way of salvation, and exceedingly desirous of information. I therefore postponed my intended departure from Geneva."

Thus we see that it was the humility, teachableness, and desire for information shewn by these two young men, even in their unenlightened state, which induced Mr. Haldane to remain at Geneva.

The biographer of the Haldanes says, "The student of theology who came to Mr. Haldane's hotel, and was the unconscious means of detaining him at Geneva, little thought how he was then employed ~~as~~

the messenger of grace, both for himself and others. It was M. James, now French pastor at Breda. The other whom he brought with him was M. Charles Rieu, whose brief but brilliant career, and triumphant death-bed, are associated with the history of the 'Church of Christ.'

Mr. Robert Haldane himself, in the letter formerly quoted, continues, "The two students with whom I first conversed brought six others in the same state of mind with themselves, with whom I had many and long conversations. Their visits became so frequent, and at such different hours, that I proposed they should come all together, and it was arranged that they should do so three times a week, from six to eight o'clock in the evening. This gave me time to converse with others, who, from the report of the students, began to visit me, as well as leisure to prepare what might be profitable for their instruction. I took the Epistle to the Romans as my subject; and this portion of Scripture I continued to expound to them during the winter, and to dilate on the great *doctrines which it unfolds.*

“ After having proceeded in this manner about a fortnight with these eight students, I was earnestly solicited, in the name of the other students, to begin anew, in which case I was assured that the rest of them would attend. I accordingly complied with this request, and during the whole of the winter of 1816-17, and until the termination of their studies in the following summer, almost all the students in theology regularly attended. And God was graciously pleased to accompany His own Word with power. In addition to the general knowledge which all of them acquired, a goodly number soon appeared to be turned to the Lord. Some of them have now finished their course with joy, and, like MM. Rieu, Gonthier, and Henri Pyt, have left behind them the blessed assurance that they are now in the presence of God and the Lamb ; while others have, in like manner, evidenced the reality of the work of grace by the stedfastness of their faith, and the abundance of their ministrations.”

The following letter, inserted in the same work, was written to Haldane by Rieu from Fredericia,

July 7th, 1819, and shews that he never forgot his obligations to that eminent man:—

“SIR, AND MUCH HONOURED FATHER IN JESUS CHRIST,— . . . I have at all times deeply engraved in my heart the instructions which the Lord vouchsafed to me the grace to receive from you, Sir, and which opened my eyes to the fundamental truths of the Gospel. Now that I am called by a benediction, for which I cannot enough praise the Lord, to teach them, as well as to feed on them continually myself, I feel every day more and more the incalculable importance and the absolute necessity of founding upon these truths all other instructions and exhortations, if we wish that they should penetrate into the heart. . . .

“To lead a parish of labouring people to Christ is the work that the Lord has confided to me at this time. Not having heard the truth preached to them for many years, I found them in that state of luke-warmness and alienation which naturally follows the neglect of the Gospel. . . . I seek to dispense

to them the mystery of godliness with the greatest fidelity possible.

“ If your engagements permit you to send me a word of friendship, will you impart to me all the counsels, exhortations, and directions, that you believe proper to fortify me in faith and piety in Jesus Christ. In my situation, insulated from all my brethren, I have greater need than others to be roused by salutary advices. I desire, above all, to make rapid progress in the knowledge of the Holy Scriptures, since these are our only powerful arms, to convince, to overturn, and to build up. Following your counsel, I have resumed the reading of the Old Testament, and I have there found what I did not before know was there, when I was less instructed in Divine truth, and when, in many respects, the veil remained upon my eyes, that Christ is everywhere in it, from one end of it to the other.

“ All render testimony to him. The prophecies, in particular, were never presented to me with so much grandeur and so much beauty. Oh ! how admirable is this ! What perfection ! what agree-

ment! How is this work raised above all the impious attacks of men! . . . .

“ I recommend myself always to the continuance of your kind regards and to your prayers. It is with a very lively sentiment of gratitude that I shall ever remain, Sir, and much honoured father in Jesus Christ,

“ Your very affectionate and devoted servant,

“ C. RIEU.”

Mr. Haldane remarks of Rieu, that by “ his faithful and laborious discharge of the trust committed to him, he made ‘ full proof of his ministry,’ and that in his death he has furnished an example of the triumph of faith, which nothing in modern times can be found to exceed.” He observes, too, how remarkable is the spectacle of a “ young man in the vigour of life, in the very midst of his usefulness, in the service of his beloved Master, when his last illness commences, with difficulty bringing himself to believe that so great a grace should be vouch-safed to him, when he had but just entered on his

work, that the Lord should remove him, and call him away by death."

These long extracts from Mr. Alex. Haldane's delightful volume form an appropriate Introduction to the following Memoir. And it is particularly interesting to observe how one, whose direct labours for Christ were afterwards so pre-eminent, was honoured, even at the very commencement of his discipleship, to advance, in a more indirect way, so glorious a work of God as that of Robert Haldane at Geneva.



## MEMORIAL OF JULES CHARLES RIEU.

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THE following sketch is no biography, and makes no pretension to the dignity of history ; it records no worldly distinction or success ; it tells of no work achieved, no new discovery, or action of renown, which will secure for him who is its subject the applause of future ages, or awaken even a temporary interest in the minds of worldly men. My only aim is to recall some passages in a career which, though a brief one, was run well, some traits of a fervent humble Christian, whose life was hid with Christ in God, and whose example may be useful and edifying to his fellow-men. I would not that the righteous man should perish without any regarding it ; and without encumbering the memory of Charles Rieu

with that mere human praise which he would have peremptorily rejected while he lived, I would present him as a monument of heavenly grace, entreating of the Lord that my humble endeavours may be made effectual to inflame the zeal of the ministers of Christ, of those who are preparing for His service, of all, indeed, into whose hands this little work may fall,—exhibiting the real nature and the fruits of living faith, the power and efficacy of the Holy Spirit. Leaving unrecorded all that does not bear upon the end I have in view, I shall confine myself to such events as cannot fail to interest the hearts of all who love the Saviour, giving a faithful narrative of facts, without troubling my readers with reflections of my own. Such reflections crowd upon me while I write, and fill my overburdened heart; but, intimately associated as it was my privilege to be with Charles Rieu, and united as we still are by ties over which even death is powerless, they would bear, I fear, too strong an impress of the grief that weighs upon me, that I should impart them to my readers.

JULES CHARLES RIEU was born at Geneva in the month of August 1792, of a distinguished family. The humility of his character, and his self-distrust,

caused him for a time to close his ears to the inward call he felt towards a profession demanding a higher order of talent, and a far greater purity of faith and feeling than he believed himself to possess. More than once, even after entering on his theological course, he had nearly withdrawn. Such, however, was not the will of God, who had ordained him to become a burning and a shining light in this dark world, who desired to shew forth His tender mercy towards him by an early ripening for the recompense of faith in Heaven,—and he persevered. By the careful reading and meditation of the Holy Scriptures, in which he soon found his chief delight, and which he ever studied in a prayerful humble spirit, he grew and strengthened rapidly; and from that moment, when by the grace of God he felt his own weakness and utter inability to do anything as of himself, but learned to look for grace and strength to God alone, and to regard himself as but a worthless instrument when wielded by another than the Creator's hand,—from that moment he rose superior to every obstacle, and found that he could do all things through Christ which strengthened him. The career on which he was entering became to him a spring of joy and hope and abounding consolation.

and he was solemnly set apart to the service of Jesus Christ, his heart glowing the while with an ardent desire to enter on his ministry whenever it should please his Master to call him to its exercise.

He was not permitted to remain long inactive. The office of pastor in the Reformed Church became vacant at Fredericia, a colony of French refugees, and in 1817 the Consistory addressed a call to Rieu. His private fortune, the mutual and fond affection which united him to his family and the numerous friends by whom he was surrounded,—some of whom even sought to influence his determination, the spiritual welfare and establishment of his beloved country, which had just been restored to liberty and independence,—all conspired to make it natural and proper that he should devote himself to the Genevese Church, and patiently await an opportunity of becoming connected with it ; but a still small voice within, more eloquent and powerful than all external solicitations, warned him that, having found an open door, he should at once put his hand to the work, and proceed without delay to labour in the great harvest of souls. He was scarcely twenty-five years of age. Strong in the Lord, he overcame the bias of the warmest and most legitimate affections of his

heart: the love of Jesus is an all-absorbing love; without hesitation, and in the spirit of a true apostle, leaving all he loved on earth, he departed at once to carry to the icy regions of the north glad tidings of redemption by the blood of Jesus. It was now that the inextinguishable light, kindled by the Redeemer in his soul, began to shine more and more brightly, and when it had brightened into perfect day he was judged fit to enter the eternal kingdom, for which through faith in Christ his soul had been made meet.

Having been informed that several of his parishioners had nearly forgotten the French language, he remained for three months at Göttingen, on the way to Fredericia, and by dint of unremitting study, acquired a sufficient knowledge of German to enable him to preach the Word of God in that language on his arrival. His ministry was not destined to be of longer duration than that of his Master on earth, but in three short years and a half how much was he honoured to achieve!

By the blessed influence of his instructions and his example, and with the help of the Lord, which he never failed to implore, he succeeded in that short space of time in effecting a complete change in

the moral and religious aspect of the colony. The vice of drunkenness had been sadly prevalent ; ere long Rieu had procured the signature of all the heads of families to a regulation authorizing the kirk-session to deprive of his colonial rights, for a fixed period, the drunkard who, after three or four warnings, should persist in his abandoned course ; during which time the offender's portion of the lands that had been ceded to the colony by the Danish Government, at the time of its establishment in Jutland, were appropriated to the general use of the community. This rule was first applied in the year 1821, and, if I mistake not, one of the colonists was thus deprived of his revenues for a period of three years.

While cordially admitting that it is the duty of a minister sedulously to cultivate his talents for the more effectual expounding of the truth of God, he never forgot that the real test of a faithful sermon is not that it shall present sonorous and well-balanced sentences, that it shall be written with fastidious purity of style, that its plan shall be studiously conceived, and elaborately divided and wrought out ; he thought that to give undue importance to such *matters were to preach himself* ; and desiring only

to preach Jesus Christ, according to the commandment laid upon him by the Lord, his earnest and constant endeavour was to present to his flock the grand truths of the Gospel, and the great moral lessons that flow from them, with all the simplicity and force he could impart; he was always eloquent, though his was Christian eloquence, very different from that of the world. "The spring and secret of my oratory," he was wont to say, "is prayer;" memorable words, which ought to be engraven on the heart of every preacher of the Gospel. He never separated Christian doctrine from Christian morality; they were blended and entwined, both in his heart and in his preaching, like sun and sunlight, just as they are in the Word of God itself. The Fall and spiritual misery of man, the necessity of a Saviour, the redemption wrought out by the expiatory sacrifice of Jesus Christ, justification by faith in Him and regeneration by the Holy Spirit,—the final judgment,—an eternity of happiness or misery,—these, with repentance, sanctification, and the observance of our relative duties, were the never-failing subjects of his discourses. Although I have not seen all his sermons, I know enough of them to feel assured that all, to the number of nearly two hun-

dred, amid a peculiarly rich and felicitous variety of circumstance in the treatment of his subjects, and in the selection of the points of view, are built upon the same foundation,—Jesus Christ, the only one a Christian can lay. It was not his poor ambition to have the reputation of a splendid preacher, but to sound forth God's Word into the ears of sinners, in all its solemn simplicity, to brighten their faith, to sanctify their hearts, to excite in them repentance unto salvation, and to point them to the Lamb of God “that taketh away the sins of the world.”

He chose the texts of his discourses alternately from a Gospel and an Epistle, following the regular order of the Scriptures, and including a longer or shorter portion, according to the fertility of the subject. By this means he saved the time,—sometimes very long, which some preachers waste in determining their theme, and seeking for a text. He followed in his discourses the order which the Spirit of infinite wisdom has thought it best to follow in the sacred volume; and he had the satisfaction of knowing that if the Lord should sufficiently prolong his time on earth, no subject would be left untreated of, but that within a given period he would have an *opportunity of declaring the whole counsel of God,*

without omission, according to the exhortation of the Apostle. At seasons of special solemnity, however, this rule was superseded ; his sermon on such occasions always bore reference to the object for which the day was set apart. At Christmas, Easter, Pentecost, and on Communion Sabbaths, he deemed it the incumbent duty of all ministers to call their hearers to the consideration of the grave realities these days commemorate.

Having determined the point of view in which his subject should be placed, he would cast himself upon his knees before the Lord, and implore the guidance of His Spirit, entreating that He would himself provide such nourishment as He should see to be best fitted to promote the growth in grace of those he was preparing to address : he would then take up his pen and write with fire and fluency a discourse that never failed to edify, because it was ever full of the Spirit and the Word of Jesus Christ, —of that Word which never returneth void to Him from whom it emanates. The same man who, scarce a year before, had taken months to the weary elaboration of a single sermon, set himself all at once to write two every week, preaching in French each Sunday morning, and in German in the afternoon.

The former of these discourses he would commit to memory, the latter he would read, not yet having acquired sufficient knowledge of the language to trust unaided recollection.

During nearly four years he continued to compose two sermons weekly: rarely if ever did it happen that he delivered an old discourse; he considered that this habit gives to preaching the aspect of a trade, while he believed it ought rather to resemble improvisation, and that the tone, tendency, and details of a sermon ought to vary according to circumstances, which are never identical at different times. He observed the custom which Reinhard recommends, of keeping always a week in advance of the needed Sabbath preparation. He scarcely ever preached a sermon, either in German or French, without having its successor in his desk, and never, therefore, suffered serious inconvenience from those accidents which prevented his observing ordinary hours of study. He rose, it is true, at four o'clock in the morning, and like a faithful steward he made a profitable use of every moment of the time his Lord vouchsafed to him, limiting his hours of rest to what was absolutely necessary to revive exhausted nature,—*for, as a faithful shepherd and a dutious son,*

he felt it was a duty to preserve his health. The Sabbath was to him the brightest day of all the week. Far from experiencing the trembling anxiety with which so many pastors meet the quick succession of the Sabbaths of the Lord, their approach was ever hailed by Charles Rieu with joy, whose source was to be found in the hallowed use to which the day was consecrated. At nine in the morning he ascended the pulpit and preached in French ; he then visited in succession three or four sick members of his flock, who had been for years condemned by their infirmity to absence from the house of God, and for each of them he held a private service. At two o'clock in the afternoon he preached again in German, and then he taught a numerous Sabbath class. To conclude all, this apostle opened wide his doors at six o'clock in the evening, and received crowds of eager visitors, who came to be edified once more by the reading of the Word of God, and by the intelligence he could give them of the progress of the cause of Christ throughout the earth. The Lord's day thus employed and terminated, this faithful pastor prayed again in secret for his flock, and felt within his heart an earnest of the sweet and satisfying reward of all his labours,—a veritable

antepast of that undying recompense, on which he was—alas for us!—so soon to enter.

During the week, in winter, he held at the least two most edifying and instructive evening reunions, besides two meetings for the religious instruction of his catechumens ; he read the Bible regularly with several persons who had requested him to do so ; and gave lessons in religion, reading, writing, orthography, arithmetic, &c., to a young teacher whom he was training for a school of which we shall have to speak hereafter. He was also one of the most active members of the Bible Society of Fredericia, to whose foundation, indeed, he had mainly contributed.

It is unnecessary to add, that he was unremitting in his private study of the Sacred Writings, for that was his chief joy and consolation : in very deed he hungered and thirsted after righteousness ; such nourishment was as indispensable for the sustaining of his soul as was his daily bread for the supporting of his mortal frame.

He had a habit of underlining those passages which struck him most particularly, and one of his favourite exercises was to meditate upon the Word, verse by verse, with his pen in his hand, educing all the ideas, the lessons, and the blessed truths he found

therein.\* Each day also he committed to memory a portion of the Greek New Testament. It was, indeed, in the reading of the Word alone with singleness of heart, and in fervent prayer, that he recognised the fountain of his strength.

Besides this load of work, he found time for the regular observance of domestic worship—morning and evening, for the superintendence of his school, for reading and taking notes from several standard theological works, for various other incidental occupations when he believed them to be useful,† and

\* "L'Analyse de l'Epître de Saint Paul aux Galates," published in 1829, is one of the fruits of the constant and profound meditation of Rieu upon the Word of God.—See *Archives du Christianisme*, 13th year, p. 393.

† I cannot resist relating the following anecdote:—Happening one day to be in company with several of the Danish officers of the garrison at Fredericia, Rieu heard them making use of the usual inconsiderate, ignorant, and infidel objections to the miracles of our Lord. He eagerly undertook the defence of the Gospel; but being obliged to speak German, found himself unable to give adequate expression to his ideas. He therefore asked these gentlemen whether they would take the trouble to read something on the subject in dispute. Their reply was affirmative. He set to work, and at the end of a few weeks he put into their hands a comprehensive treatise, in the German language, on the credibility and certainty of miracles, with the proof which they afford in favour of Christianity. This work was read with pleasure by the greater number of these officers, and, by the blessing of God, it produced on several the salutary effect Rieu had had in view in writing it.

for an extensive correspondence, both regarding ecclesiastical affairs, and with his relations and friends, with whom, indeed, he kept up an intercourse of the most constant and tender kind. All his letters were of an instructive, edifying, and consolatory nature,—truly apostolic epistles. Let it not be forgotten that he went, besides, continually from house to house, with a zeal that knew no relaxation, exhorting sinners earnestly, tenderly comforting the sick and the afflicted, strengthening weak believers, and carrying everywhere along with him the words and heavenly blessings of his Lord. The above enumeration conveys but a faint idea of the extent to which this faithful servant improved the talent that had been confided to him. He held the pursuit of science and of general knowledge to be in itself honourable and useful, but felt at the same time convinced that the minister of Christ will but seldom find more than sufficient time for studies having a direct reference to his high vocation, and especially for the Bible, which ought to occupy the greater portion of his life. Devoted thus entirely to the work of the ministry, he had no other aim, no other thought, than faithfully to use his opportunities for the glory of his Master; it was his meat and drink

to do the will of Him who sent him ; his life was that of faith ; he never left the presence of the Lord ; to him this world was but a land that must be traversed,—a place of proving and of looking forward ; and young though he was, his abiding thought was of that wished-for moment when he should be delivered from this mortal body, and depart to be with Christ, which he knew to be far better ; he watched and prayed unceasingly, that he might be ready whensoever it might please the Son of Man to come for him.

While yet in the full vigour of health he wrote thus to me :—“ Let us endeavour, my dear brother, to lose not one moment of the time our Master lends us. How short is the period which we call *life* ! how far shorter than we think, it *may* be ! let us no longer put its *term* away from us,—no longer allow ourselves to look forward to another year, another month, nor even to another week ; but let us view each day as if the evening were to close our earthly pilgrimage, living and acting every day as if it were to be our last. This calculation in the end will not deceive us, and it is the only method to prevent surprise.”

Speaking in another letter of the love of Christian

friends, he says, "Oh the sweetness of that union, of that unchanging love, which, in spite of separation, is ever gaining strength ; striking deeper roots into the soul in proportion as we receive larger measures of that Spirit which incorporates and unites in one the members of that body of which Jesus Christ is the Head ! We all hearken to the same voice ; we are led into the same pastures ; we drink at the same well-spring of living water ; our eyes look up with the same joy to that Good Pastor who will ere long gather us together in one, that henceforth there may be only 'one Shepherd and one fold.' *There* there will be no more separation nor mourning ; 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' Death will be no more : that which is unholy and defiled will be no more : neither Satan, nor the world, nor the flesh, will ever again be able to interrupt our adoration, our songs of praise, our joys. God himself will be our sun ; we shall walk in His light, we shall glory in Him, and rejoice,—and that for ever, yes, for ever ! O my friend ! what balm does this pour on all the sorrows we now feel ! How are all those sufferings alleviated which are often so severe to the flesh, when we thus contemplate the end of all

things ; when we walk not by sight, but by faith ! Oh that we could but keep our eyes always fixed upon the Author and Finisher of our faith ! Even now, yes, even now, we behold something of His glory, though it is but as 'through a glass darkly,' or as by the reflection of a mirror full of blemishes, by reason of our fleshly eyes ; yet, notwithstanding the bondage of corruption, even now this glory is sufficient to thrill our hearts with joy. What will it be, my brother, when we ourselves, changed from glory to glory, shall indeed behold in its eternal reality the glory of our great God and Saviour ! What a prospect ! what a foretaste of bliss unspeakable ! O worldly men, how insignificant appear your transient joys ! How worthless all your fleeting honours ! Deem us fools if ye will ; alas ! we cannot but weep over your folly, for we know what tears it will cost you ; we know in how short a time you will be cruelly undeceived, when in the full splendour of eternal day, ye shall behold your wise ones,—those whose brows you have wreathed with laurel, and on whom you have lavished all your incense,—covered with shame and everlasting contempt ; while those whom you have despised as fools, shall be clothed with the garments of salvation, their heads adorned with

the crown of life, proclaimed by the voice of the arch-angel throughout the whole extent of the celestial regions, sons of the Most High ; seated on thrones of glory, to reign with Him for ever and ever, in those palaces which the glory of the Lord doth lighten, and whereof the Lamb is the light!" He wrote thus on the 15th of May 1821, and before six weeks had passed time was no more for *him*.

Words would fail me to express my feelings on seeing him in the midst of his flock,—the central object of their love, respect, and confidence,—or to tell of the edification ever to be derived from his conversation ; always so frank and full of kindness, and ever returning, by some way or other, to the one thing needful. Though constitutionally grave, he was no stranger to a quiet gaiety ; and the peace of God, which rested in his heart, secured him undisturbed serenity. Gentle, kind, and affable to all, his language, like his conduct, ever bore the impress of his faith and hope, which heavenly graces might, I think, be traced in the very features of his countenance, to which his perfect truth and loyalty imparted an expression of unclouded happiness. It was *indeed* no longer he that lived, but Christ that lived within him.

I shall not speak of the scrupulous fidelity with which he fulfilled his duties, alike as pastor, son, and brother, friend and master—and that even in regard to the most trifling matters ; this is a necessary consequence of what I have already said. He never believed that he had done enough. If he failed in any enterprise, he always attributed his failure to his own inability and weakness, of which he had the deepest sense ; if, on the other hand, he was successful, he gave the glory to the Lord alone. The only limit to his zeal was the number of the souls that came within the circle of his influence. Brotherly reproof he felt to be a sacred duty, of which he never hesitated to acquit himself, and that with so much of love, humility, and tenderness,—of earnestness, and persuasion, as seldom failed to produce the most happy result.

One essential change remained to be effected in the colony. The schoolmaster was an old man,—on account of his long service worthy of respect, but too aged to discharge his functions any longer with advantage. Rieu selected an intelligent and pious young man from his flock ; for two years he laboured daily to develop and increase his faith, and to give him necessary instruction ; at the end of this time

he procured an honourable retiring allowance for the old teacher, and substituted the new one in his place.

The old school-room was not large enough to contain one half of the children who were to be instructed in it. Rieu felt vividly the need of a larger school, and more conveniently arranged ; with prayer to God he put his hand at once to the work, with the same assurance of faith in which Noah proceeded to construct an ark while yet the earth was dry. He soon became the subject of blame, and was indeed accused of rashness and inconsideration, when,—literally without having sufficient money in hand to raise a single stone upon them, he caused to be dug and laid the foundations of a building on which so many pregnant hopes depended. “It is your want of faith,” he would reply, “which alone causes your apprehension : we are engaged in the work of the Lord, and He will provide us with the means for its accomplishment ; only believe, and our success is sure.” He was not mistaken : an appeal made to the Reformed Churches of Europe, and among others to those of France, through the *Archives du Christianisme*, obtained a manifest blessing from on high, and at the end of two years a

handsome edifice, for the most part built after a plan furnished by the worthy pastor, laid out as a school for instruction on a comprehensive scale, and large enough to accommodate with ease two hundred pupils,—promised to the colony a generation of enlightened and Christian men and women, and was the joy and pride of those good country folks, who had contributed so largely of their substance towards it.

This school stands opposite the windows of the parsonage, so that every moment of the day the delighted pastor could look out upon it, not in self-gratulation, but to adore the Almighty unseen hand which had blessed the undertaking. These sentiments are strikingly embodied in the following lines, which Rieu caused to be inscribed above the entrance, and in which he would not even allow the year to be recorded, lest, as he said, posterity should ever be tempted to ascribe the glory or direct their gratitude to him who only was the humble instrument:—

THE LOVE OF GOD INSPIRED THE FELT DESIRE ;  
PRAYER HAS OBTAINED ITS FULFILMENT.  
IN THE NAME OF JESUS CHRIST, OUR BRETHREN—  
EVEN THE MOST DISTANT—HAVE RESPONDED  
TO THEIR BRETHREN HERE.  
TO GOD ALONE BE ALL THE GLORY.

It is unnecessary to describe the pure and lively satisfaction with which he hailed the day on which his school was to be opened to receive the numerous children of his flock. I shall never forget the emotion with which he said to me, as we entered the building together, when I had the happiness of visiting him in the month of June 1821,—“Stop, dear friend, and consider the work of the Lord : here it is that in one little month I hope to enter on the office of a schoolmaster ; for I intend, if God permit, myself to bring it into working order. Oh what joy ! what joy ! How good is the Lord : let us praise Him together, my dear brother !”

He did not then think that the “fulness of joy” was so soon to be his.

But it is in vain that I endeavour to think of him alone, to dwell exclusively on the assurance of that everlasting blessedness he now enjoys in the society of Jesus whom he loved so much while here ; the thought of his flock, his relatives, his many friends, and of myself, will still intrude ; my heart is oppressed with grief, and I feel that I am entering now upon the painful portion of the task that I have undertaken. I shall be brief.

*In the course of the winter of 1821 there broke*

out at Fredericia a dangerous malady, which, from some hidden cause, prevailed chiefly among the members of our colony, so that it was called "the malady of the Reformed." Many died. Rieu, assisted by the excellent Madame H——, a woman full of zeal and true piety,\* was indefatigable, both by the bedside of those smitten, and in the cemetery, by the side of the graves which opened daily to receive some new victims. There, like John the Baptist, Rieu entreated his hearers in tones of earnestness and sincerity, which I still think I hear, to flee from the

\* Madame H—— was a lady about fifty years of age, to whom Rieu had been devotedly attentive throughout a severe illness, which for a long time had been expected to prove fatal. God heard the prayers of his servant, and Madame H—— had at once been restored to health of body, and brought to a knowledge of the truth. Her faith was pure and lively, the Gospel was her daily nourishment, and Jesus Christ her only Saviour. About six months before the death of Rieu his elders requested Madame H—— to take the management of his household. She cared for him with all the tenderness of a good mother, and for his flock with that of a kind Christian woman, paying all the visits which he himself was unable to overtake, or when his personal attention was not absolutely necessary. She imparted the most soothing consolations to the sick and the afflicted, and was an efficient helper to Rieu in promoting the spiritual good of his flock. In the course of these visits, however, she caught the prevailing malady, and surrendered her soul in peace to her Redeemer three days before Rieu.

When the writer of these lines quitted Fredericia on the 12th of June 1821, he left four persons in the parsonage in perfect health,—Rieu, Madame H——, and two servants. On the 28th they had appeared before their Judge. "He that hath ears to hear, let him hear."

at Fredericia a dangerous malady, which, from a hidden cause, prevailed chiefly among the members of our colony, so that it was called "the malady of the Reformed." Many died. Rieu, assisted by the excellent Madame H—, a woman full of sound and true piety,\* was indefatigable, both by the bedside of those smitten, and in the cemetery, by the side of the graves which opened daily to receive some new victims. There, like John the Baptist, Rieu exhortated his hearers in tones of earnestness and severity, which I still think I hear, to flee from the

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is her only Saviour ~~and~~ ~~she~~ ~~had~~ before the death of her  
children requested Madame H—— to take the management of the

wrath to come, conjured them to be reconciled to God through Jesus Christ, and directed them to look to this adorable Saviour, who alone was able to heal the disease of their souls.

It was at this period that he wrote thus to one of his friends : " I must leave you now, dear brother, and go to console, to fortify, and to bear my testimony. I would fain give a voice to these corpses for those who yet survive. This is the moment in which to cry out loudly, ' Be ye saved ! ' The voice of the Almighty is powerful, and his hand is stretched out marvellously amongst us. Oh that it may be given to them to discern that hand, and to us to speak so as the Master would have us speak." We may be unable to say positively that the invitations of M. Rieu were listened to and obeyed ; but we do not consider it as a matter of doubt. Even if his voice has not resounded effectually in the hearts of those by whom he was surrounded, it has been effectually heard elsewhere ; it has resounded, even from his bed of death, in Switzerland, in France, in Germany, and in England. God was pleased to effect much by his sojourn while he remained on earth, and still more by his departure from it. If the pastor of a small church in Jutland has been

removed, it has been only that he might become a preacher to a far more extensive community. He, being dead, still preaches to all those who have or may become acquainted with the details of his last hours ; and he will continue to preach as long as his name shall be remembered in the Church of Christ.

In the commencement of the month of June the sickness seemed to have run its course. I passed two days about that period with my well-beloved friend, and parted from him on the evening of the 12th at Christiansfeldt, a community of Moravians, which we had visited together. But the Lord had not yet dealt his last and most severe blows upon our colony. On the 21st of June Rieu felt the first symptoms of the malady : but he was ready ; and death was to him a messenger who brought most welcome tidings. What cause had he for fear or for regret ? the Spirit of God bore witness within him that he was the child of God ; he knew that his Redeemer liveth, that there is no more condemnation for them that are in Christ ; and he presented himself before his Judge stripped of all righteousness of his own, but clothed in the wedding garment, holy in his Saviour's holiness, and justified by his righteousness. He was about to leave his relatives and

friends,—but only to dwell for ever with a friend dearer far, and far more tender, in whose blessed presence he trusted soon once more to see those whom he was only going before to glory. But while he looked upward with a smile of serene joy, and hailed that heaven which was opening before him, he did not forget the work which remained for him to do in the present world. If, on the one hand, he was “caught up,” as it were, into “the third heaven,” to use the words of the apostle, and there tasted “the powers of the world to come,” he had learned also, like him, to be “gentle among his flock, even as a nurse cherisheth her children.” He left his cherished flock without a visible guide; but he committed them in faith to the care of the Good Shepherd, and felt no anxiety on their account.

The very day on which his illness seized him, he wrote a letter to the elders of his congregation, which, with the exception of some sentences of a purely private nature, I give entire, as follows:—

“ *Fredericia, June 21, 1821.* ”

“ SIRS, AND WELL-BELOVED ELDERS AND BRETHREN  
OF THE FRENCH REFORMED CHURCH OF FREDERICIA,  
—Having been seized this day with the symptoms

of a malady which has already laid many of our brethren in the grave, I think it well to give you here some essential instructions, lest it should prove to be the pleasure of the Lord to take me to himself.

“ I desire that all my papers, of every description, be sent without delay to my family : if they derive any edification from them, I shall bless the Lord.

“ And now, my dearly loved parishioners, I have but one word to say to you ; it is to repeat what you already know—what will occupy my latest thoughts,—that I have loved you, and love you at this moment with all my soul ; I have prayed, and my latest breath will be spent in prayer to God on your behalf. I believe that I have testified my affection in the declaration to you of the Word of God, such as I had received it into my own heart before the Lord. In preparing the nourishment I was ordained to furnish to you, I have never failed to kneel before the throne of Grace, and to entreat the chief Shepherd of souls, that He Himself would address you by my mouth, without the admixture of one single thought of mine, unwarranted by Him. I know, alas ! that but for the want of faith, the Lord would far more powerfully have manifested his strength in my weakness, and would Himself have

dealt with you more closely and effectually : but yet, I have this fixed and perfect confidence, that He who hath chosen me (me, unworthy creature, born in misery and sin, who, in virtue of my own transgressions and iniquity, am more than a thousandfold condemned and dead) is faithful in having permitted me to build upon *Christ crucified*, the only sure foundation ; that, overlooking the terrible shortcomings which mar and taint my work on every side, He will keep that which I have committed to Him unto the end, and complete my own salvation in His heavenly kingdom ; and that all the more surely, that at this moment I am lying low at the foot of the Cross, making a full and entire denial of all personal merit, confessing that my righteousness, from first to last, has been as filthy rags ; and solemnly declaring in the sight of God, that I accept Jesus Christ—*God blessed for ever*—as my only Saviour, who by the shedding of His blood upon the Cross, has washed me from all iniquity, and purified me by His Spirit, so that I can stand before His face in righteousness. With the publican I smite upon my breast, profoundly sensible of my unworthiness,—and like the crucified and converted thief, I cry, ‘*Lord, remember me when thou comest into thy kingdom!*’

“ The hour of death is to me the brightest of my life, although I feel a certain conflict in my mind on account of those souls whose instruction in righteousness the Lord hath committed to me ; but still, from the bottom of my heart I repeat, that, for myself, my ardent desire is *to depart and be with Christ, which is far better.* And truly, should He be pleased thus early to withdraw me, it is an act of grace for which I may well humble myself before Him, and sing loud songs of praise. Who was I, O Lord, that my conflict should so speedily be ended, before I have *resisted unto blood, striving against sin !*

“ My dear parishioners, beware ! I have declared to you the counsel of God ; in great weakness, it is true, and with too much fear of men, (I humble myself in tears before the Cross on this account) ; above all, my conscience painfully reminds me, that I have not sufficiently imitated the example of the apostles in exhorting each of you in private, and from house to house ;—but you will at least bear witness, that in declaring His Word to you from the pulpit, I have never been ashamed of Jesus Christ ;—for that the kingdom o' God has been brought nigh unto you the very arches of the Sanctuary will attest. *Ua,*

them with all the circumstances of my illness, should the Lord graciously withdraw me from this life. Let it be sent along with the letter written on the evening of the 21st.

*"Sunday, June 24, 1821.*

" I have been very unwilling to alarm you, my dear relations, by telling you of the contagious disease which prevailed here last winter, and which broke out with redoubled fury in the spring, cutting down especially fathers and mothers of families in the flower of their age. During my visit to Copenhagen many were carried off. Though our physician persisted in asserting that there was but slight risk of contagion, I did not fail to observe the precautions recommended, such as, never remaining very long beside the sick, and washing my face and hands with vinegar. Madam H—— did likewise; but she sometimes paid visits instead of me, when I was almost exclusively occupied with the Pentecostal services, and the frequent addresses at the graves of the dead. She it was, therefore, who was first attacked, on the occasion of the first Communion, and on the very day of the arrival of our friends the Monods. But we did not then suspect that it was *the prevailing disease*, especially as our sister seemed

on Monday and Tuesday perfectly restored—so much so, that on the latter day she was able to go as far as Christiansfeldt. On her return, however, she was obliged to take to bed. Entrusted to me as she has been by God, it was clearly my first duty to devote myself to Madam H—— as to a sister—all the more in her remote and isolated, indeed her friendless position, for she has as yet had little intercourse with the people of Fredericia. On Sunday she appeared to be improving, and we partook together privately of the Supper of the Lord. But alas! about mid-day the disease took a sudden turn, and a feeling of suffocation at the chest made it necessary to have recourse to leeches and the lancet. I then wrote a line to the dear Monods, begging them to say nothing, for fear of giving you unnecessary anxiety. The succeeding days brought no improvement but rather aggravation of the complaint.

“ On Thursday morning I myself began to have a feeling of heaviness in my head, which, however, I naturally attributed to long watching, and which I believed that rest would dispel. With permission of the doctor, I delayed until the Saturday to take the emetic which is usually administered at the commencement of the disease ; but on that day all the

symptoms having increased, I went to bed, and by advice of my physician, took an emetic whose action troubled me very much for several hours, and induced great weakness. After the effect of the emetic had subsided, mixtures were administered; but I shall not weary you with farther details. I desire, however, thus to converse with you from my bed, if it be God's will that I shall not do so otherwise. Let me assure you, dear relations, that I have neglected no means that God has placed within my reach for my recovery. This assurance I have given also to my worthy elders, who, as you may imagine, are in great alarm. I consider it my first duty scrupulously to follow my doctor's orders, all the more, that having very little confidence in men, I look upon the physician appointed to this place, whatever be his reputation, as a simple instrument in the hand of God, to execute His will in regard to every patient. I experience, therefore, no anxiety whatever. The chief characteristic of this malady is an entire prostration of strength, and frequent delirium; I thank God that He has hitherto preserved me from the latter, as it abstracts the thoughts from the one thing needful, and the only consolation. They separated me entirely *on Friday morning* from our good sister, whom I had

been able, till that time, occasionally to visit, when prudence, and my other occupations would permit. This poor woman is to-day still between life and death, seldom uttering a sentence of intelligible meaning. For myself, I cannot say that I suffer any pain. The doctor thinks me better to-day (Sunday); nevertheless, there are frequent instances of sudden and unexpected relapse. I shall not, in any case, regret that I have scrawled these lines, from love of you.

“ My soul is kept in an unfailing joy and peace. If anything could especially lead me to expect recovery, it is the immensity of the grace which, to my mind, would mark so prompt a summons, almost before having striven at all. I seem to adore God for this grace above all others, as being the crowning one. Who am I, the most worthless and polluted of creatures ? Who am I that so much love should be shown to me ? I owe assuredly much gratitude for this distinguishing grace ; I have done absolutely nothing to deserve it ; but what do I say ? is not all, all, all absolutely undeserved ? It will be a comfort to me, from time to time, to address short sentences to you,—it seems to bring us near ; and to speak to you of God—for it is He alone whom we must see

in His doing, and learn to hearken to His voice, and follow Him.

“ I have just been deeply affected by a short interview with my young pupil, who called upon me on his way to church ; he exhibited so naïvely the interest felt in me by all my flock :—‘ What will become of us if the Lord should take you to Himself?’ I replied to him as to my elders, that he might rest assured I had no desire to shrink as a coward from the contest, and that I was willing to bear my cross so long as God should please ; that my only prayer was that of my Master—‘ Thy will be done !’—and that so early a summons after so short a conflict, would imply such distinguished favour on the part of God towards a miserable sinner like myself, that I could hardly bring myself to think it possible. In like manner the worthy Favre paid me a tearful visit, but seemed quite to comprehend me when I said, that if I should manifest rejoicing at the prospect of release, it would neither arise from cowardice nor want of affection for my flock.

“ *Later*—Symptoms somewhat aggravated, but the same peace of mind. I know in whom I have believed. I advance with joy ineffable through the *dark valley*—for I am drawing near Jesus, nearer my

God, nearer Him who conquered death for us. All His promises seem now to meet in one, and to flood my soul with a gladness never felt before.

“ No, He has not deceived us !

“ Happy those, who not having seen, have yet believed ! I am about to see Him as He is. I see Him already. I feel His hand beneath me and around ; so that as this outward man perisheth, the inward man is renewed. I am going to be changed into His image—to become like Him ! there, where no sorrow—

“ Oh that I could transfuse the joy I feel into your souls. But it is from God alone that you can draw it, and He it is who will console you ; we are not really separated ; the moment that I fall asleep here, Time will be no more, and I shall see Jesus coming with you in the clouds.

“ May you all fall asleep in Him ! Farewell to you all, O my well-beloved ; hope a little longer.—The blessed moment is at hand which I have so longed for, which it has been my continual delight to think of. O Lord, how good thou art ! Thy countenance how filled with joy !—The resurrection and the life !—Eternity, eternity with Jesus !—So much loved without having seen Him !—what will it be—I am overwhelmed—O blood !—O cross !

“ What peace there is in His last words to the dying thief, ‘ *This day shalt thou be with me!* ’—Joy, endless joy!—O fulness of pleasures!—For ever Him whom my soul loveth!—Let us begin to sing the songs of the Lamb, with the ten thousand millions who understand them, and have learned the new Song, to Him who hath saved us.—Before the throne!

“ I burn!

“ When shall I escape from this mortal body! but a little while!—Oh how good He is! weep not, my friends.

“ The last thing that weighed somewhat on my conscience was, that I should warn without reserve all open sinners, which my late condition has hindered me from doing. I have just caused them to be admonished by my elders, and feel assured their blood will not be imputed to me.

“ Henceforth my peace is pure and perfect—unallayed; my joy beyond all understanding. I would that yourselves might know it in order that you may long for its experience in your own hearts. It will not assuredly be found in the noisy circles of the world, nor has the path to it been traced by this world’s philosophers.—No, no! it is Thou alone that givest it, *O God!* God our Saviour! God our Comforter!

“ Praised, praised, for ever praised be Thy glorious name !

“ Tender mother, dear uncle, dear aunt, dear brothers and sisters, nephews and nieces, friends in Christ, we are not separated—we soon shall meet again !

“ *Still Sunday morning.*—I shall write no more until to-morrow.”—Here the journal closes.

I shall not weaken the effect of the sentiments with which this journal will be read, by a vain endeavour to describe them. Let me, however, remind my readers, that he who wrote this three days before his death, which he saw approaching, had not yet completed his twenty-ninth year, and had the alternative prospect of a pleasant, useful and happy life, according even to this world’s notions. On Monday the 25th he fell into delirium. His restlessness was very great. He spoke and moved eagerly in his bed. Sometimes he would start up suddenly, wrap himself in the sheets and coverlet, and assume the attitude of a person setting out on a journey. “ What do you wish to do, Monsieur le pasteur ?” his agitated attendants would inquire. “ I am going to my mother,” he would reply. Even to the last, together with the

most ardent love to Christ, there glowed in his breast the tenderest filial recollections, and the warmest attachment to his country, his relations, and his friends.

One of the friends who visited him on the day preceding his death, finding him perfectly collected, proposed to read a portion of the word of God. Rieu accepted the offer with joy. The chapter chosen was the 17th of St. John, that sublime prayer in which Jesus, affixing his seal, as it were, to his ministerial work, resigns it into his Father's hands, and intercedes for those whom He hath given to him; a very appropriate consecration of the departure of this faithful pastor and preacher, who was now also about to finish his course. After hearing the third verse, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," Rieu repeated with a feeble voice, but with evident emotions of joy, "Yes! to know Thee." At the close of the chapter he appeared quite revived. What a consolation to his friends to see him thus refreshed with those gladdening words of salvation and holy confidence, uttered, a short time before His death, by his Divine Master, when the solemn hour was just at hand for *himself!* Shortly after, however, the fever returned

with redoubled violence, and his mind became again completely disordered ; still it was evident from the broken sentences he uttered at intervals, that his heart was already in heaven. A little before his death, he said, like Stephen, that he saw the heavens opened, and cried out, "I see the angels coming on the clouds of heaven, they are coming to take me, they descend, they stoop down ! they encircle my bed, they are come to guide me to their glorious abode !" On Thursday the 28th, at half-past one o'clock in the morning, his soul had entered into the joy of his Lord.

A few days after, the following notice appeared in a Copenhagen journal, under the head *Fredericia* :—

"On the 28th of June the French Reformed colony of Fredericia sustained a grievous loss by the death of their beloved pastor M. Rieu of Geneva. After four years of the ministry, and at the age of twenty-eight, he has been cut off by a contagious malady which had prevailed for a long time in the community, throughout which period he was constantly engaged in praying for the sick, and in bringing help and consolation to their dwellings.

"His unbounded benevolence caused him to be regarded as a father by the poor. By his instructions,

his preaching, his constant and solicitous attention to the sick, the aged, the destitute, and the ignorant, he proved himself to be a true shepherd of souls, in the noblest and most extensive meaning of the words.

“That he might devote himself entirely to his holy calling, and labour for the welfare of his flock, he made a willing sacrifice of every worldly joy.

“Even after his death he will remain the benefactor of the community with which he was connected. He has left to them one half of his fortune. In addition to the viewless monument whose foundation is in our hearts, a visible one, and of his own erection, stands beside his tomb,—a splendid school-house owes its existence solely to his indefatigable exertions, which obtained for its erection help from every Protestant nation of Europe.

“He has died to the Lord, and his remains lie far from the land that gave him birth; but into that common fatherland, whither aspired every thought and desire of his heart, his works do follow him,—far beyond the reach of any human praise, though uttered amid tears of gratitude.”

On the 14th of August the elders wrote to the family of Rieu in Geneva an affecting letter, from *which we give an extract* :—

" We know not whether the constant visits of our pastor to the sick-beds of his people were the occasion of his seizure ; but we take God to witness that we did all within our power to save him. The chief physician in the town, and the other doctors were called to his assistance. He was attended day and night by three members of our most respected families ; and we assure you, that from Friday the 22d of June to the moment of his death, which took place at half-past one o'clock in the morning of Thursday the 28th, they never left his room, and carefully attended to all the injunctions of his physicians ; but the ways of God are not like ours, and His thoughts are not our thoughts. At length our worthy and well-beloved pastor slept peacefully in Jesus.

" Yes, indeed, he died the death of the righteous, and his end was like to theirs. We are not in a condition to give you in writing any idea of the deep sensation produced in the community by the unexpected death of our beloved and estimable pastor. It was shared by many of the most respected families in the city, belonging to other communions than his own. The magistrates, the Lutheran clergy, the Roman Catholic priest, the Jewish catechist, the

masters of the various schools, and very many persons of distinction assisted at his funeral, which took place at mid-day on the 2d of July. They came without invitation to mark their sympathy in our sad loss. The bells of the Lutheran churches were tolled in testimony of respect. Twelve young girls who had been confirmed by Rieu at Easter, dressed in white, opened the procession, and continued singing mournful hymns until the coffin had been lowered into the tomb. More than 300 persons then entered the church, the twelve young girls once more singing. The venerable Lutheran pastor then presented himself, and delivered a funeral oration which affected all to tears. The services were concluded by prayer and the singing of several appropriate verses.

"Our pastor had requested that his coffin might be covered with a black pall, according to the custom of his country. This request was attended to."

\* Rieu had long lamented the ostentatious extravagance displayed in Denmark in the adornment of coffins for the dead. They are carved, painted black, and sometimes embellished with silver plates. They are carried to the churchyard without being covered. Rieu has in vain opposed this very burdensome and unsuitable custom. The very day on which he was taken ill he exacted a promise from his elders that if the Lord should take him to Himself, they would carry him to the grave in a very simple coffin, covered with a black cloth *purchased at the expense of his estate*, and which should thereaft-

Our congregation wore mourning for four weeks, and the death of our pastor has been deplored with many tears.

“And now, it only remains that we should join in fervent prayer for a successor worthy of this esteemed and zealous minister. Our tears still flow, and the memory of this good shepherd of our souls will be ever dear to us and to our children.”

The editor of this account has been at Fredericia. Though a whole twelvemonth had elapsed, he found that church still mourning for their pastor, and saw the faces of the venerable elders bathed in tears while they spoke of him. “When you write to the mother of my pastor,” said an aged matron, who had never left him during his illness, and with her own hands performed for him the last sad offices, “tell her that there is one woman at Fredericia whose grief is equal to her own.” He has seen that the name of Rieu is engraven on every heart, and venerated by every inhabitant, from the least to the greatest. He has witnessed the blessed fruits of his become the property of the community for similar purposes. What a pastor must he have been, who, in the immediate prospect of quitting this world could give his thoughts to such minute details for the benefit of his flock !

ministry. He has seen the old man on his bed of anguish, fixing all his hope on that Saviour whom this faithful pastor had taught him to know, and has beheld the young man filled with ardent desire, even at the very commencement of his career, supremely to love that Saviour, and devote his life to his service.

What a life ! what a death ! what mourning ! The Lord's will be done,—how different are His thoughts from ours, in taking to Himself thus early a faithful servant, whose days we assuredly would have thought it better indefinitely to prolong, if we had had the power ; but it is not on his account that we need weep, and even, if God permitted, could we be so cruel as to call him back to earth ? Oh no, the Lord said, "Come up hither !" he obeyed ; and now he will always be with the Lord.

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